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A SHIELD OF THE TRUTH:

OR,

The Truth of GOD cleared from *Scandalls* and *Reproaches* caſt upon it

By Scandalous and Reproachfull Tongues, which the Devil in all Ages did make uſe of, whereby he blaſphemed the Truth of God, ſtriving to preſent it odious in the eyes and eares of all people, that ſo he might uphold his owne Kingdome: But the day hath made him manifeſt, and the Lord is come, and is coming to make War with him, and bind him, and caſt him into the bottomleſs pit, and all who bears his Image, and under his Dominion is.

Heb. 10. 33. Pſal. 102. 6. 1 Cor. 3. 13. Revel. 9. Revel. 12.

Written from the Spirit of the Lord, by one who ſuffers amongſt the little Flock of Chriſt, who goe under the name of *Quakers*, ſo called by the ſtock of *Iſhmael*, who is knowne to the world by the name of

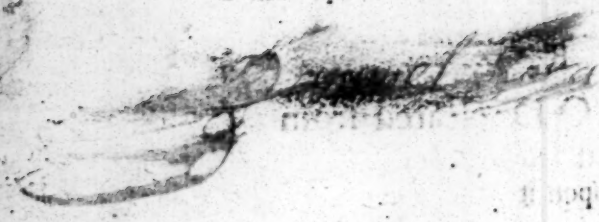
JAMES PARNEL.

Gen. 21. 9.

It is written, they ſhall put you out of the Synagogues, yea the time cometh, that whoſoever killeth you, ſhall think he doth God ſervice. And theſe things will they doe, becauſe they have not knowne the Father, nor me, for if they had knowne him, they would not have crucified the Lord of glory, John 16. 2. 1 Cor. 2. 8.

But feare not little flocke, for it is your fathers good pleaſure to give you the Kingdome, and the time cometh, that all your enemies ſhall be your footſtoole, the promiſe is to the faithfull and obedient, whoſe Kingdome is not of this world, Luke 12. 32. Iſa. 51. 7. 8. John 18. 36.

London, Printed for *Giles Calvert*, and are to be ſold at his Shop at the Black Spread-Eagle at the Weſt end of *Pauls*. 1655



To the Reader.

Samuel Jaurey Book

READER, to thee whosoever thou art, I shall clear my conscience, and to all people, to the light of God in all your consciences I speak, which is one in all in the behalfe of a despised people with men, yet not with God, who are scattered abroad, in severall Countries, yet one in the Lord, whom the Lord hath chosen out of the Generation of the Children of this world, out of all sects, formes, and opinions, into the light of life to bear his Image, and so to bear his Crosse, and becauſe they have not the same Image with the Children of this world, but are chosen out from amongst them, their fellowship, their kindred and acquaintance, and breeding, manners, customes, fashions, words, wayes and worships, for light can have no fellowship with darkneſſe, and so the Devil who goeth about like a roaring Lyon seeking whom he may devoure, who is the God of the world, who ruleth in the Children of disobedience, hath stirred up all who bear his Image, who under his Dominion is, to persecute, slander, revile, and reproach all who bears the Image of God, who testifies against him and all who bears his Image, so as he hath done in all ages, from the beginning, so it is now, that he may uphold his Image, and his Kingdom, so the Beast is making war with the Lamb, and now is the war begun, but the Lamb shall get the victory, praises, praises to our God for ever. And so for the truths sake, and the good of all tender consciences, I shall clear my conscience, in the clearing of the

Jer. 32. 37, 38, 39, 40.
1 Pet. 2. 25.
Rev. 14. 4 5.
1 Cor. 15. 49.
2 Cor. 6. 14.
1 Pet. 4. 8.
2 Cor. 4. 4.
Ezek 2. 2.
Rev. 13. 14, 15.
Revel 19.

truth from the ſcandalls, falſe accuſations, and reports which is caſt upon it by the Prieſt and people who bear the Image of the Beaſt, leaſt any who are unſettled and ungrounded in the truth, ſhould by giving ear to thoſe falſe reports, and ſcandalls, and accuſations, turne from the light, and ſo looſe their convincement, and get up into hardneſſe of heart, and looſe their part in the promiſed land; for there is a company of Prieſts, in all parts of the Nation where the truth comes, who are the Devils greateſt Agents, who are daily plotting and inventing, and ſeeking every way, to blot the Image of God out of the Nation, by Writings, by Printings, by Petitioning to Rulers and Magiſtrates, with all the falſe aſperſions and ſcandalls they can get together to preſent the truth of God odious to all people, and likewiſe in their Pulpits doe the ſame, as it was in the time of Chriſt and his Apoſtles; but we have but one Ruler and Governour to Petition to, and to relye upon, from whom we have our Image, even God over all, who knoweth the hearts of all, who is our witneſſe, and our juſtification, then who art thou that condemneſt or layeſt any thing to the charge of Gods Elect? but he hath promiſed *No weapon formed againſt him ſhall proſper*; for his work he will carry on by his owne unlimited power, in deſpite of the Beaſt and his Image.

2 Pet. 2. 14.

Mat. 16 21 Chap 29 Acts 4. Acts 5. Iſa. 32. 22 Rom. 8 31, 32 to 37. Iſa 54. 18.

And ſo Reader I charge thee and all people in the preſence of the Lord before whom you muſt come to judgement, to take heed of ſpeaking evill of that you know not, leſt you ſpeak evill of Gods Elect; for it is a fearfull thing to enter into the hands of the living God, for if thoſe be curſed that doe not receive the Meſſengers of Jeſus Chriſt, how much more them that reviles them, and perſecutes them? He that hath an eare to heare, let him hear; for in as much as thou doeſt it to one of his, thou doeſt to him.

Heb. 10. 31, 32. Mat. 25. 41, 42, 43.

J. P.

A SHIELD OF TRUTH

OR,

The Truth of God cleared from Reports and false Accusations, &c.

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CONCERNING the Name *Quakers*, by which the world scornfully calls us.

As for the Quaking and Trembling caused by the unresistable power of the Lord, I owne, which the holy men of God witnessed before us in all Ages. *Isaac* the seed of the Promise trembled, *Moses* the Servant of God quaked, and trembled, *Jeremias* the Prophet of the Lord, his bones shook. *Habakkuk* his belly trembled, and lips quivered; when *Daniel* heard the voyce, he fell downe and trembled; and *David* the King were as if his bones were out

Gen. 27. 33. Heb. 12. 21. Jer. 23. 9. Hab. 3. 16. Dan. 10. 7.

Acts 9 6. Pſal. 22. 14. Job 4 14 Ezek. 12. 18. Prov. 19. 29. Prov. 3. 33, 34.

out of joynt; and the reſt of the holy men of God quaked and trembled, and ſorrowed at nothing, but that which was from the beginning, which all the holy men of God witneſſed, though new to the world, who live in darkneſſe. And for this cauſe are we ſcornfully called *Quakers*, but the ſcorners God will judge, and the righteous God will bleſſe, who work out their ſalvation with feare and trembling.

Phil. 2. 12.

3. We are accuſed, to be the falſe Prophets, and falſe Teachers, and deceivers that are foretold of in the Scriptures, to come in the laſt times; but ſaith Jeſus Chriſt, *You may know them by their fruits*, and ſo we deſire to be judged according to our fruits.

Mat. 7. 15, 16, 17, 18.

Jeſus Chriſt ſaid, *Beware of falſe Prophets, that appear to you in ſheeps cloathing, but inwardly are ravening wolves*, you ſhall know them by their fruits, *Doe men gather grapes of thornes, and figs of thiſtles?* A good Tree cannot bring forth evill fruit, nor a corrupt Tree bring forth good fruit.

Pride is a fruit of the corrupt Tree, now ſee whether we or your Teachers be guilty of this? who goe in double Cuffs, and Boot-hoſe tops, with great ſtore of points and Ribands, which are of no uſe but for the ſatisfying of the proud mind, and alſo following the new faſhions and inventions of the world, they and their wives and children, decking and adorning themſelves according to their proud minds, to make the Creature ſeem ſomething in its owne eyes, and in the eyes of others, and thoſe are the outward ſignes of pride, which lodgeth in their hearts; And they are called of men Maſters, and have the chiefeſt places in the Aſſemblies, uppermoſt roomes at Feaſts, and love greetings in the markets, ſuch Chriſt declared againſt. See whether theſe be outward ſignes of pride, yea or nay. But you will ſay, that one may have as proud a heart in plaine Apparell. I anſwer, but where pride is, it will vent forth its ſelfe, either leſſe or more, according to the outward ability of the Creature; but it ſhewes it ſelfe the moſt in Apparell, but the light

1 Pet. 3. 3.

Mat. 23. 5, 6, 7

of

of God made [illegible] heart, where lyes the root.

Covetousnesse is a fruit of the corrupt Tree, see whether your Teachers be covetous yea or nay, who have some fifty? some [illegible] one an hundred or two hundred pounds a yeare more or lesse, as they can get it, and some have more, [illegible] mould pulling up the Chimneyes, and for Piggs, Geese, Eggs and Chickens, and many other such like things, which are too tedious to reckon, but your Hirelings will reckon them, when they come to take them, to seek for their gaine from their Quarter, and this gaine they make of the letter which was spoken forth freely by the true Prophets and Apostles of God; where there is the greatest benefices, there will they be, so are like the false Prophets which *Ezekiel* declared against, who seek for the fleece, and regard not the flock. Now see whether your Teachers be covetous or we, who have left our Countreys, our Lands and Livings, and possessions, and have forsaken all, and have not where to lay our heads, but as the Lord provides for us; neither covet any mans silver nor gold, gifts or rewards, for freely we have received, freely we give, for we come not to seek yours, but you, God is our witnesse, and our justification, then who art thou that condemnest?

Isa. 56. 11.

Acts 20. 33.
2 Cor. 12. 14.

Drunkennesse is a fruit of the corrupt Tree, now see whether we or your Teachers be guilty of this, he that hath an eye to see let him see.

Envy is a fruit of the corrupt Tree, now see whether your Teachers be guilty of this, who sue men at the law for their owne estates, and earthly things and trifles, though they be of their owne flock, or we who sue no man at the Law, but are sued by them, because we cannot maintaine them, in their pride and idlenesse, by the sweat of our browes, contrary to the Scripture, which saith, *He that will not worke, let him not eat*. and if they did administer to us spirituall things, they should reap our carnall: Now see if these be not the ravening wolves in sheeps cloathing, for so long as we put into their

Mat. 5. 4.

2 Thess. 3 10.

mouths

Mich. 3. 5. mouths they cryed peace, peace, and told us we were Christians, when we were Heathens and knew not God, ſo ſewed pillowes under our armes holes, and appeared to us in ſheeps cloathing; but now that we are redeemed into the flock of Christ, by Christ our eyes are opened, and now we ſee that we profited nothing by them, but were deceived by them, ſo we cannot put into their mouths, nor maintaine them any longer in their deceipts, but teſtifie againſt them, and ſo they ſue us at the Law, and hale us before Magiſtrates, and takes treble damage, and appears ravening Wolves, and would deſtroy us and our families, and would live upon our eſtates by compulſion, and an outward Law, and ſome of us they cauſe to be put in priſon, and call us hereticks, deluders, and deceivers, falſe Prophets, and yet could live on our eſtates, and covet our ſilver, and gold, and eſtates, and by Law and Juſtices Warrants ſtraines upon them, and ſo ſeeks ours, and would deſtroy us, like the falſe Prophets which *Hoſea* declared againſt, who as a company of robbers wait for a man, ſo the company of Prieſts murders in the way by conſent, and alſo the falſe Teachers which *Peter* foretold of, who through covetouſneſſe, with feigned words make merchandize of the people, or we who are made merchandize of, though we take none of their ſtolne wares, and make merchandize of none, God is our witneſſe. And ſee if theſe be not the falſe Teachers which *Paul* foretold of to come in the laſt times, *Covetous, proud, boaſters, blaſphemers, diſobedient, unthankfull, unholy, without naturall affection, truce-breakers, falſe accuſers, incontinent, fierce, deſpiſers of thoſe that are good, traytors, headie, high-minded, lovers of pleaſures more then lovers of God, having a formie of godlineſſe, but denying the power thereof, from ſuch turne away. For of this ſort are they that creep into houſes, who lead ſilly women captive, full of ſin, and corruption, and divers luſts, ever learning, and never coming to the knowledge of the truth*: Now as *Jannes* and *Jambres* withſtood *Moſes*, ſo doe they withſtand the truth:

Ezek. 13. 18, 19.

Hoſ. 6 9

2 Pet. 2, 3.

Men

Men of corrupt minds, reprobate concerning the faith, 2 *Tim.* 1. 2, 3, 4, 5, 6, 7, 8, 9.

Now see if your Teachers be not lovers of their own ſelves, who ſeek for the fleece, and regard not the flock, but feed with the fat, and cloath with the wool, and live by the ſweat of others browes, living at eaſe, devouring the Creation, and ſpending it upon their luſts, they and their wives and Children, nouriſhing their hearts as in a day of ſlaughter, and of changeable minds, according to the Government of man, that they may ſave and ſhelter themſelves under the power and will of man, as the falſe Prophets did, by which they ſtood and were upheld; and the ſame that prayed for the King and Realm, and the ſame prayes now for the Lord Protector and the State of *England*. Now ſee whether theſe be falſe Prophets, or we, who have forſaken our outward livings, and eſtates, and countries, and acquaintance, and comes into ſtrange Countries, and light among Doggs, and Wolves, and Heathens, as Chriſt ſaith, he ſends us forth as ſheep among wolves, which are of the Prieſts flock, and ſuffers our bodies to be ſtock'd and ſton'd, reproached, reviled, impriſoned, and ſhamefully intreated, and loves not our lives unto death for Chriſts ſake, he is our witneſſe, and onely Protector, in whoſe power we ſtand and are upheld, contrary to the will of man, and ſee whether we or your Teachers be covetous, as it is before proved, and proud as it is before proved, and ſee if they be not boaſters, who boaſt that they are the Miniſters of Chriſt, and ſent of God, when as they are come but from *Oxford*, and *Cambridge*, approved by the will of man, and boaſts of gifts, and ſells them for money, when the Scripture ſaith, *The gift of God is not to be bought with money*. And they boaſt they are the mediate means ordained by God, when as they are ordained by their Parents, or ſome other, and their means are mediate, and the Apoſtles immediate, and the way is but one, ſaith Chriſt, *He that hath an eare to heare, let him heare*, and ſee if they be

Ezek. 34.

Jam. 5. 5.

Mat. 10. 16, 17.

Acts 8. 20.

Gal. 1. 16.

Iohn 14. 6.

not blaſphemers, who ſay they are the Miniſters of Chriſt, and ſome of them drunkards, ſome proud, ſome covetous, and are evill examples to all that followes them, contrary to Chriſt, or his Apoſtles, who ſaid, *Walke as you have us for examples.* And here they abide not in the doctrine of Chriſt, and ſo hath not God, as in 2 *John* 9. And this is blaſphemy, to ſay they are the mouth of the Lord, and are the mouth of the Devill, teaching lyes and blaſphemies, telling the people that are of their flock, they are Chriſtians, and of the flock of Chriſt, when as they are all manner of unrighteous perſons, who live without God in the world; and tells them their children are the flock of Chriſt, when they are ſprinkled on the face with a little water, when as they grow up in all manner of ungodlineſſe, without the fear of God, or the knowledge of God; and they are heathen that know not God; and this is blaſphemy to ſay Chriſt is the head of heathens, for he is the head of his flock: And they tell people that a Houſe of lime and ſtone is the Church, when as the Church is the body of Chriſt, and this is blaſphemy. Now ſee whether we or your Teachers be more like deceivers, lyars, and blaſphemers, and let every ones life preach him forth, and judge him, and ſee if they be not lovers of pleaſures, more than lovers of God, who delight in Muſick, in bowling, in carding, and dicing, and hawking, and hunting, and all manner of pleaſures and delights. Now ſee whether they or we be like the Apoſtles, who never uſed any ſuch thing, but all their delight was in the work of Chriſt, but *They that are of the fleſh mind the things of the fleſh, and they that are of the Spirit the things of the Spirit.* Now ſee if they have not a forme of godlineſſe, but deny the power and life which the Apoſtles lived in, therefore *from ſuch turne away.* And if you find that our lives be contrary to what we profeſſe, from us turne away alſo; *But of this ſort are they who creep into houſes, and leads ſilly people captive;* now ſee if they doe not creep into Steeple-houſes, and ſay

Phil. 3. 17.
1 Tim. 2. 2.

Jer. 10 15.
Col. 1. 11.
Verſ. 24.

Phil. 1 18.
Rom. 8. 5.

that's

that's the place and no where elſe, and leads ſilly people captive, *laden with ſins and divers luſts, ever learning, and never coming to the knowledge of the truth:* Some learne thirty, ſome fifty, ſome ſixty years, and above, and ſtill full of ſin, and as dark and blind and ignorant of the things of God as ever. And they will teach, you ſhall never be made free from ſin, ſo long as you are upon the earth; and here they ſet up their reſt in the Devils Kingdome.

And if you doe alledge we creep into houſes. I anſwer, The Apoſtle witneſſed the ſame where he ſaid, *I have taught you publikely from houſe to houſe*, and our meetings are publike to any who will come amongſt us, ſometimes in no houſe but in the fields or commons as the Apoſtles witneſſed, and we finde the Lord amongſt us being gathered in his Name according to his promiſe, now ſee by their fruits if your teachers be not the deceivers which are foretold of in the Scriptures, who as *Iannes* and *Iambres* withſtood *Moſes*, ſo doe they withſtand the truth by all the wayes they can, as it is before proved; for *Iannes* and *Iambres* were the Magitians of *Ægypt*, that imitated *Moſes*, ſo thoſe Univerſity men by their Magick Arts, inventions and imaginations, and ſtudying old Authors hath gotten the form of the Prophets, Chriſt, and his Apoſtles words to trade with, but denies the life and power, and ſo are Traytors to Chriſt who are men of corrupt minds & reprobates concerning the faith, but they ſhall proceed no further for their folly ſhall be made manifeſt to all men; now he that deſires to ſee may ſee, and let all who are wiſe hearted judge.

Acts 20. 20.

Acts 16. 13. Mat. 18. 20.

Ex 7. 11, 12.

But if you doe alledge they have been long, and have reigned long, and we are new come up, and it is a new way, ond we come to breed diviſions and diſcention?

I anſwer, the more is their ſhame, and by that the more they are ſeen to be thoſe that run, and the Lord never ſent them, therefore they profit not the people at all, who have reigned ſo long, and wrought no better

Jer. 23. 31.

reformation in the land, but it flowes as much in iniquity and all manner of ungodlyneſſe as ever, and the people that are taught by them as ignorant and as dark to the things of God as ever, and here they would keep them by an outward power but the day hath made them manifeſt, and the Scripture fullfiled, which the Apoſtle ſpoke of, who ſaid it was the laſt times then, and ſince they have continued, you may know them by their fruits, they profeſs Chriſt in words, but in life deny him, and the myſtery of iniquity hath reigned a long time, and there hath been a time of cruel darkneſſe, and all the world hath wondered after, and worſhipped the beaſt and his Image and he hath reigned, and by him the falſe prophet hath reigned, which hath deceived the Nations, but now light is riſen out of darkneſſe & ſhines forth now in theſe latter daies in the ſons and daughtres of men, according to the promiſe of God, whereby the wiles of Sathan are made manifeſt to the glory of God, and now is the ſeparation, the Sheep from the Goats, the Wheat from the tares, and Chriſt is come to ſet at varience father againſt ſon, and ſon againſt father, and wife againſt the man, and the man againſt the wife, and to turn the world upſide downe; and this is the cauſe why the world rages, and this is the condemnation of the world, light is come into the world, and they love darkneſſe rather than light, becauſe their deeds are evil, and ſo to thoſe who are in darkneſs it is new, but we witneſs it is no new way, but the ſame which was, is, and is to be for ever, and the ſame ſigns follow, but the adulterous generation cannot ſee it, but they that believe ſhall ſee and be healed, and though the beaſt and falſe prophet, and thoſe that bear the mark of the beaſt, doth now make war with the Lamb and the Saints for to uphold their Kingdome; yet the Lamb the King of the Saints ſhall overcome, and to him the Nations ſhall bow, and the beaſt and falſe prophet, and all that bear the mark of the beaſt into to the lake for them prepared of old ſhall goe; and for this end we are come out of our Countries

1 Cor. 3. 13.
1 Iohn 2. 20.
Titus 1. 16.
Rev. 13, 3, 4 ver. 12.
Rev. 16. 20.
Ioel 2. 28, 29.
Mat. 10. 35.
Acts 17. 6.
Iohn 3. 19
Phil. 2. 10.
Rev. 19. 20.
Iſa. 30. 33.

Countries, and outward habitations and poſſeſſions to preach to every conſcience the eternal truth as it is in Jeſus the everlaſting Goſpel, as we have received it freely, freely we give, and as we preach the Goſpel we live of the Goſpel, and this is our end and no other end, God is our witneſs.

We are accuſed to deny the Scripture, which is falſe; for we witnſſe the life thereof and by the ſame doe we witneſſe the Scriptures to be truth and ſerviceable in its place, and was written for ou radmonition upon whom the ends of the world is come, and to us it is given to know, but to the world in parables; and he that would goe about to unfold the parables to the dark minds, by the ſerpentine wit and imagination, he muſt be kept out of the Scripture, and he who takes the Scriptures and makes a trade of them, profeſſing to interpret them, and ſo gets a living by them which was ſpoken forth freely he is a deceiver and muſt be ſhut out of the Scripture; and who reads or takes the Scripture to talk or diſcourſe of and is ignorant of the life, muſt be kept out of the Scripture; for all thoſe runs in with their ſerpentine wit and imaginations, wreſting them for their own ends, adding and diminiſhing to their own deſtruction, and ſo he muſt be ſhut out of the Scripture; for hence ariſes all theſe ſects and opinions in the world, running into the Scripture; with their wit, imaginations, and dark minds, one imaging one way and another another way, and one of this opinion, and another of that opinion; but opinions is no aſſurace, but are fallible, and every one out of the way becauſe they want the life which is the myſtery; and this is the difference between all ſects and opinions, and the infallible truth; and ſo they come not in by the door, but are climbing up another way, and ſo are ſhut out of the Kingdome; but the ſame which gave them forth, the ſame can open them, and to it they are no myſtery nor Parable, nor needs any meaning; for they are of no private interpretation, nor came not in the old time by the will of man, but holy men of God ſpake as they were

1 Cor. 10. 11. Luke 8. 10.

Iohn 10 1.

were moved by the Holy Ghoſt, neither can the will of men open them, but the ſame which ſpake them forth, the ſame can open them, and ſpake them forth freely; ſo let him that hath a dream tell a dream, and he that hath my word let him ſpeak my word faithfully.

2 Peter 1. 20, 21.

What is the chaffe to the wheat, ſaith the Lord? So he that hath the letter, let him ſpeak the letter, and he that hath the life, let him ſpeak the life: What is the huſk to the kernell? And what ſhould Swine doe with Pearls? whoſe life is in huſks and there they feed? he that can receive let him; the ſame which gave it forth, the ſame can open it: And he who ſaith the letter is the word, is a deceiver, and erres not knowing the Scripture; for the Scripture ſaith, that *In the beginning was the word, and the word was God*, and the word of the Lord came to the Prophets, and they ſpake from the word of the Lord, and the word became fleſh, and dwelt among the Apoſtles, and they ſaw the glory thereof as the glory of the onely begotten Son of the father, full of grace and truth; and the word is quick and powerfull, ſharper then a two-edged ſword; and the word is immortall, and this the Apoſtles in whom the word dwelt bare witneſſe of, and hath left it upon record, and we witneſſe the ſame; the word is, the ſame which was, is, and is to be for ever, and who putteth the letter for the word is blind, and putteth the ſhadow for the ſubſtance, and muſt be ſhut out of the Scripture; and he who ſaith the letter is the light, is in darkneſſe, and erres not knowing the Scripture, which declareth of the light which *John* came to bear witneſſe of, who was not the light, but teſtified of the light, which was the true light which enlightneth every one that cometh into the world; he was in the world, and the world was made by him, and the world knew him not, nor knowes him not, and he came unto his owne, and his owne received him not, but as many as received him, to them he gives power to become the Sons of God, and this we witneſſe, and by the ſame light doe we diſcerne and teſtifie againſt him to be in darkneſſe and blindneſſe, and

Jer. 23. 28. John 1. 1.

Jer. 1. 1. Jer. 2. 1. Jer. 1. 4. 8. Ezek 1. 3. John 1. 14. Rev. 19. 13. Heb. 4 12, 13

John 1. 6, 7, 8, 9, 10, 11, 12.

and is a deceiver, who putteth the letter for the light, and ſo drawes peoples minds off from the light within them, to the letter without them, ſeeking the living amongſt the dead, thinking to find life in the letter without them, as the Phariſees did, and will not come unto Chriſt, that they might have life; and alſo they muſt be ſhut out of the Scripture, as the Phariſees were; And he alſo that ſaith the letter is the rule & guide of the people of God, is without, feeding upon the husk, and is ignorant of the true light, which was before the letter was, which all the Children of God were and are guided by, and ſpoke and ſpeaks the letter from which was before the letter was, and with this the letter witneſſeth, and who is guided by this cannot walk contrary to the letter, nor deny it, but they know how to uſe it in its place, and ſee in what condition it was ſpoken, and it witneſſeth with them both in words and actions, and they that have this, have and need the myſtery within, though they cannot read the letter without, nor ever learned, as it was with Chriſt, which confounded the Scribes and Phariſees, and they who are never ſo learned without, and can read and underſtand all Tongues and Languages without, and doth not read the Scripture within, only feed upon the husk, and are ignorant of the life which is the myſtery which is hid from the wiſe and prudent, and revealed unto the ignorant, as it was from the Scribes and Phariſees, and high Prieſts, and was revealed to thoſe whom they counted ignorant, and curſed, and knew not the Law.

Joh. 5. 39, 40.

Luke 1. 73. 19. 15. John 16. 13. Rom. 8. 14.

John 7. 15.

Mat. 11. 25. Mat. 13. 11.

Joh. 7. 48, 49.

And they who take the letter to be their rule, cannot walk according to it, becauſe they are ignorant of the light, which opens and leads into the life which they who ſpeak them forth lived in, but drunkards, and ſwearers, and proud and wantonneſſe, and covetous luſtfull envious ones, and all manner of unrighteous perſons will take the letter to talk of, and ſay it is their rule and guide, but are out of the life thereof, and ſo by it are condemned; and thoſe are the Swine that are feeding upon the husk without, and have gotten the forme, but are out of the

Luke 15. 15, 16.

the life and power, and put the ſhadow for the ſubſtance, and ſo lives in darkneſſe, and knowes not whither he goeth; but they that read with the ſingle eye may underſtand, for the Scripture is within, and was read within before it was read without. Now ſilence all the ſtudy and wiſdome of man.

We are accuſed to deny the Baptiſm.

The Baptiſm we owne which is the Baptiſm of Chriſt, with the Holy Ghoſt and with fire, but we deny all other, for there is but one Lord, one Faith, one Baptiſm, one God and Father of all, and they who would have one Baptiſm outward, and another inward, would have two Baptiſms, when the Scripture ſaith the Baptiſm is but one, and whoſoever hath the Baptiſm outward, are the ſame they were before, but the Baptiſm of Chriſt makes a new Creature, and this I witneſſe, for I received water upon my face, as my Parents told me, which they called Baptiſm, but I grew up an Heathen, as all other Children doe, and no new Creature, though my Parents were counted believers amongſt the world and their Prieſts; but now I witneſſe the Baptiſm of Chriſt by one ſpirit into one body; and now I witneſſe a new Creature, old things are paſt away, and all things become new. And now I ſee the other to be formall imitation, and the invention of man, and ſo a meer deluſion, and all are Heathens and no Chriſtians, who cannot witneſſe this Baptiſm, who can witneſſe this denies all other; for the Scripture ſaith, the Baptiſm is but one, and who can witneſſe this are believers, but who cannot witneſſe this are no believers; and ſo it is that water or no water, availeth nothing but a new Creature; for all by nature are the children of wrath, and except they be borne againe they cannot enter; and as for the Baptiſm of water which the Apoſtles uſed, it being a figure for its time, the power went along with it, and the Diſciples received the Holy Ghoſt when they were Baptized, but none can witneſſe this, who ſets themſelves of acting or imitating the Apoſtles, and ſo takes it up by imitation, and their ground is the letter, and are not guided to it by the

Mat. 3. 11.
Eph. 4. 5, 6.
Rom. 6. 3.
1 Cor. 12. 13.
2 Cor. 5. 17.
Mat. 15. 4.

ſame

ſame ſpirit which guided the Apoſtles, and ſo they are the ſame after water as before, and ſo now water or no water availeth any thing, but a new creature; for water was but for its time, though many in darkneſſe have now got the forme, and are groping in it for life, but wants the life and power, and ſo *from ſuch turne away*.

We are accuſed to deny the Supper of the Lord. John 6. 54, 55. 56, 57.

The Supper of the Lord we owne, which is the body and blood of Chriſt, which the Saints feed upon, and this is eternall food and life, and here they all feed upon one, and are of one heart and minde; and here is pure and eternall union and communion, and this is not carnall but ſpirituall; for Saints are ſpirituall, and their communion is ſpirituall and eternall; and this we witneſſe, who are of one heart and one minde, who are in the new Covenant, and herein we diſcerne the Lords body, and here all drunkards are ſhut out, and all lyars, adulterers, proud, covetous, luſtfull, and envious ones, and all back-biters, revilers, extortioners, and all deceitfull and unrighteous perſons are ſhut out of the new Covenant, and are without, feeding upon the husk and ſhadow, which is carnall, for the bread which the world breaks is carnall and naturall, and only feeds the outward carnall body, and goeth into the belly, and ſo paſſeth out into the dunghill; and ſo likewiſe the cup which they drink, and ſo the communion and fellowſhip of the world paſſeth away; but this is no nouriſhment to the ſoule, but ſtill the ſoule lyes in death, and here is no communion, but naturall, outward and carnall, of ſeverall minds and hearts, full of filthineſſe and uncleanneſſe, which is the Table of Devils, eating and drinking their owne damnation, not diſcerning the Lords body, which is ſpirituall, which the naturall man diſcernes not: And here ſtands the worlds communion and fellowſhip which is carnall; and croſſe but their carnall wills, and it is turned into envy, and for earthly trifles they will goe to Law, and cozen and cheat, and defraud one another for earthly trifles, and like people like Prieſt; but if they lye in waite for revenge of one

Acts 4 32. 1 Cor. 10. 16. 1 Cor. 6. 9, 10. 1 Cor. 10. 21. 1 Cor. 11. 29. 1 Cor 3. 14.

another, then they will not take their Sacrament, as they call it: And here the Devil hath as great hold, for he
1 Iohn 3. 17. that envies is a murderer; and here is the difference betwixt the worlds communion, and the Saints communion, life and death;
Rom. 8. 6. *For to be carnally minded is death, but to be ſpiritually minded is life:* And here they are without feeding upon the husk and ſhadow without, and would deſtroy the life and ſubſtance, where it appears, both Prieſt, people and Rulers, and ſo have a forme of
2 Tim. 3. 5. godlineſſe, and denies the life and power, *from ſuch turn away*; for it is a meer deluſion to take the ſhadow for the ſubſtance.

We are accuſed to deny all Prayer.

Prov. 15. 8. The Prayers of the wicked we deny, and God denies,
Gen. 4. 3, 4, 5. for it is abominable, for *Cain* the wicked one, who was out of the Commands of God, who was the firſt birth,
1 Pet. 3. 12. he offered up a Sacrifice of the earth, but God had no
Iam. 5. 5. 16. reſpect to it, but *Abel* the ſecond birth, who was the
Pro 15. 8. 29. righteous, his ſacrifice God had reſpect to; ſo the prayers of the faithfull and righteous, God doth accept, and
Ex. 40. 12. 13. they availe, and what comes from his owne, which is the
Luke 1 3. ſecond birth, his owne is pure, and what comes from it is
Habak 1. 13 pure, and God who is pnre, doth receive that which is
Mar. 12. 34. pure, but he receives nothing which is polluted or un-
Iob 14. 4 clean, for *he is of purer eyes then to behold iniquity*; for
Gen. 3 15. his Sacrifice muſt be without ſpot or blemiſh, and that
2 Sam. 2. 22. which comes from an unclean heart is ſpotted and defiled, and unclean, for nothing that is pure can come forth of an unclean veſſel; but who can witueſſe the ſecond birth, and that the ſeed of the woman hath bruiſed the Serpents head, which is the firſt Promiſe, and faith which purifieth the heart, then that which comes out is pure, proceeding from a pure ſingle heart, and this prayer God receives, and he hath reſpect to it, and this we owne and witneſſe, and this comes from the ſecond birth, which is pure, for the firſt birth is unclean, and out of the Command of God in the fall, in the wrath, in the peeviſhneſſe, and perverſneſſe, and frowardneſſe, *Cain*-like, and

th-

the ſeed of the Serpent is firſt in every one, and rules the head, but the Promiſe is, *The ſeed of the woman ſhall bruiſe the Serpents head*, ſo you who are not come to this are ſtill in the fall, and are not come to the firſt Promiſe; ſo all your ſelf-acting and imitating, thinking to merit with your prayers and praiſes, ſingings, and duties, and worſhips, and traditions, which are all in vaine, and you are ſacrificing to an unknowne God, a Sacrifice of the earth from the firſt nature, which God hath no reſpect to, and the flaming ſword is ſet againſt that, to keep from the Tree of life, for both drunkards, and ſwearers, lyars, proud, covetous, and all manner of unrighteous perſons are offering up ſacrifices, and are in their formall worſhips and duties, thinking that is ſufficient to pacifie for their ſins, and yet doth not repent, but ſaith the Lord, *Bring no more vaine oblations, away with your new Moons and Sabbaths, they are abomination, and my ſoule loaths them. When you ſpread forth your hands I will hide mine eyes from you, yea when you make many prayers I will not hearken; your hands are full of blood, waſh you, make you clean, put away the evill of your doings from before mine eyes, ceaſe to doe evill, learne to doe well.* So it is the heart that the Lord requireth, and where your treaſure is, there will your heart be alſo: And ſaith the Apoſtle, *We know not how to pray as we ought, but as the ſpirit maketh interceſſion with ſighes and groans*; and this is more acceptable to God from an honeſt ſingle heart, then the long prayer of the Phariſees.

Iohn 4. 22.
1 Sam. 15. 22.
Iſa. 1. 13, 14, 15, 16, 17.
Prov. 23. 16.
Ier. 29. 12, 13.
Mat. 6. 21.
Rom. 8. 26.

We are accuſed to be deſtructive to the Miniſtry. The true Miniſtry of Chriſt we owne and witneſſe, and the Miniſters and Meſſengers of Chriſt we own and witneſſe, but thoſe who have gotten the letter and forme to trade with which was ſpoken forth freely, and denyes the life and power, thoſe we deny, their Miniſtry, and all thoſe who go to get humane learning, and are certain years as it were ſerving a prentiſhip pretending to ſtudy Divinity, and when their time is expired, they go amongſt ignorant blind people, and gets a certain place, and a

certain wage, and ſo ſells that which they ſtudyed and gotten into the brain, and thoſe which receives it, gets it into the brain, and ſo they live upon duſt, which is the Serpents meat, feeding upon the Tree of knowledge both Prieſt and people, death feeding death, and with the notion begets into the notion, and feeding the carnall mind with the carnall letter, and this is the cauſe why drunkards, ſwearers, lyars, proud, covetous, envious, wrathfull and contentious ones, and all unrighteous perſons hath gotten the letter to talke of, or diſcourſe of, though in the Ale-houſe or tipling-houſe; but this Miniſtry works no reformation, onely hath the forme, and leads into the forme, and denyes the life and power which is neither to be bought nor ſould for money, ſo from ſuch we turne away who come by the will of man, and approved by the will of man, and are upheld by the will of man, and not by the will of God; and their Call and Miniſtry we deny, which is mediate, and formall imitation and the invention of man, and ſo a meer deluſion; and this is the cauſe why the land ſo overflowes with iniquity, and all manner of ungodlineſſe, and no better reformation wrought amongſt them, their Miniſtry is ſo dark and dead and cold, and yet the land full of Teachers, and yet the people loſt for want of Teaching, and ſo they ſpend their moneyes for that which is not bread, and their labour for that which profiteth not.

Mich. 3. 10.

Jer. 23. 29, 30, 31, 32.

Isa. 55. 2.

But who can witneſſe an immediate call by God, from their outward Callings and Countries, lands, livings and poſſeſſions, into ſeverall Countreys, to Preach the free Goſpel as they have received it, by the immediate inſpiration of the Spirit, and ſpeaks it, and ſpeaks it forth as they are moved by the holy Ghoſt, and as the Spirit gives them utterance, freely as they have received it freely, by which Miniſtry many are convinced, and as they abide in it are converted, as many in the Nation can witneſſe to the honour and glory of God, who are now new creatures; and this Call we owne and witneſſe, and this Miniſtry we owne and witneſſe, which is immediate, and ſtands

Mark 16. 15. Amos 3. 7, 8. Am. 7. 14, 15. Gal. 1. 11, 12. 1 Cor 1 17 18, 19. &c. Chap. 2. 2 Pet. 1. 21. Acts 2. 4 &c.

ſtands in the will of God, and ſuch covets no mans ſilver nor gold, neither could be hired to a certain place, but travells from place to place, and hath no certain dwelling place, and ſuch are the true Miniſters of Jeſus Chriſt, who make the Goſpel free and without charge, and this we owne and witneſſe, and for the teſtimony of this true Miniſtry ſome of us are impriſoned, ſome ſtoned, ſome ſtocked, whipped and ſhamefully entreated, as vagabonds and deluders, and wanderers, and raiſers of ſedition, and peſtilent fellowes, and eſteemed not worthy to live in the Nation, both by Prieſt and people, and Rulers who are out of the commands of God, and are vagabonds and fugitives from God, who goe in the way of *Cain* to envy and murder the innocent; and becauſe we declare againſt all who comes not in by the door, but ſeeks to climb up another way by their ſtudy inventions, and Serpentine wiſedome, and knowledge, and ſo are thieves and robbers, and thoſe are they which are novv ſo ſet up and extoll'd in *England*, with great augmentations, and benefices, by the arme and will of fleſh, now heads of *England*, and ſuch Miniſters and their Miniſtry we deny, for the hand of the Lord is againſt them; but this which we own is no new Call, nor no new Miniſtry, but the ſame which was with the Prophets and Apoſtles, and all who God ſent witneſſed, and here is the difference of the Miniſters of the world, and the Miniſters of Chriſt, the one comes by the will of man, the other by the will of God; and the one is upheld by the will of man, the other by the will of God, contrary to the will of man; and the one of the letter, the other of the ſpirit; and the one hath the forme and ſhadow, and the other the life and ſubſtance; and the effects and fruits of their Miniſtry makes them manifeſt; but *from ſuch turne away*, who have the forme, but not the life and power. for they are meer deceivers, and witches, bewitch people from the truth, holding forth the ſhadow inſtead of the ſubſtance; and what is the ſhadow to the ſubſtance? or what is the chaffe to the wheat? *He that hath an ear to hear, let him hear and underſtand.*

Acts 20. 33. 1 Theſ. 9 6. as in Act.

Acts 24. 5, 6. Acts 22. 22. Witneſſe the Town of *Cambridge* the Well-head.

John 10. 1.

2 Tim. 3. 5.

We

We are accuſed to deny all Magiſtracy and Government. I anſwer, this is falſe, for we owne it in the place,
1 Iohn 3. 4. for whilſt there is tranſgreſſion, there muſt be a law, and while the Devil hath power over man, there will be tranſgreſſion, ſo the Law was added, becauſe of tranſgreſſion,
Gal. 3. 29. and the Devil was the cauſe of it; ſo there muſt be a Law without to keep thoſe who are without the fear of God in ſubjection, elſe they would deſtroy one another, and *Cain* would deſtroy *Abel*, for this is the Devils work; and ſo for this end was the Law given forth to curb evill
1 Pet. 2. 14. doers, and to preſerve and encourage them that do well: And it was according to that in the conſcience, juſt, holy, and good, according to the will of God, and ſerviceable in its place. And true Government, according to the
Rom. 7. 12. Law of God, is ſerviceable in its place: And all Magi-
Rom. 4. 15. Rom. 8. 1. Gal. 5. 23. Rom. 8. 8. 2 Sam. 23. 3 Pro. 28. 15, 16 Pro. 25. 28. Pro. 29. 10. Iſa. 14. 15. ſtrates who fear God, and hate covetouſneſſe, and are guided by the light of God in the conſcience, and executes the Law in its place, without partiality and reſpect of perſons, and ſuch are ſerviceable in their place, and this we owne, and honour, and are ſubject to for conſcience ſake, but the righteous are from under the outward Law, for they are a Law unto themſelves, neither is there
Iames 2. 9. need of any Law amongſt them *who walk not after the fleſh, but after the Spirit; for againſt ſuch there is no Law: but he that walks after the fleſh cannot pleaſe God*, neither know how to rule, nor governe, who cannot witneſſe his owne will, ſubjected by the Law of God in the heart, but is guided by his owne will, and ſtands in their owne vvill, and ſuch vvinks at deceit, and rules vvith partiality and reſpect of perſons, and ſo tranſgreſſeth the Lavv of God, vvhich reſpects no mans perſon, and alſo gives forth Lavves in his ovvne vvills, vvhich takes hold of the righteous, perſecutes the righteous, and countenances and en-
Hoſ. 4. 18. courages the Heathen, vvho knovv not God, ſo *Cain* ſlayes *Abel* vvithin them, and they ſuffer *Cain* to ſlay *Abel* vvithout them; and the vvicked and ungodly hath more liberty in the Nation then the righteous, and ſo the Land abounds vvith iniquity oppreſſion and treachery, becauſe

becauſe ſuch corrupt Magiſtrates vvink at deceipts for carnall ends, and upholds iniquity, and oppreſſion, and treads truth under foot; and this is the cauſe vvhy the Land ſo abounds vvith all manner of ungodlineſſe, and deceit, falſhood, tyranny, oppreſſion, and perſecution, and yet full of Magiſtrates, and Officers; and corrupt Magiſtrates put corrupt Magiſtrates in Office, and ſo they bear vvith, and vvink at one another, and feeds and nouriſhes up deceit amongſt them, unleſſe they croſſe one anothers vvill, and then they are as much in deceit on the other ſide, ſeeking and perverting the Lavv for revenge, and ſuch as theſe upholds theſe corrupt Miniſters, and falſe Prophets vvhich the Nation ſvvarmes of; and they can have a Lavv to maintaine their deceipt, and uphold them in oppreſſion, and ſo the Beaſt upholds the falſe Prophet, and they combine together againſt the ſimple; and ſo the Lavv is made a ſtalking-horſe to deceive the ſimple, and they vvill pervert and vvreſt the Lavv out of its place, and act contrary to their ovvne Lavv againſt the righteous; and ſuch Magiſtrates, and ſuch Government, vve honour not, but denyes, and teſtifies againſt it, as the Prophets of God alvvayes did, for by ſuch Magiſtrates and Government did the righteous ever ſuffer, and for the ſame teſtimony of a pure conſcience, I have and doe ſuffer by ſuch corrupt Magiſtrates, and hundreds more in the Nation vvho are redeemed out of tranſgreſſion, *who walke not after the fleſh, but after the Spirit*: And *Haman* vvho ſtood in his corrupt vvill, vvould have deſtroyed *Mordecai* becauſe he croſſed his vvill, and could not bovv to him; and alſo *Pharaoh* and *Nebuchadonozer*, and *Herod* vvho headed *John* vvho ſtood in their ovvne vvills, but the hands of the Lord they did not eſcape. And ſo corrupt Magiſtrates ſay vve deny all Magiſtracy and Government, as *Haman* did, but Chriſt comes to fullfill and end all outvvard Lavves and Government of man, and he himſelfe vvill reigne, for as truth and righteouſneſſe grovves, the Lavv is fullfilled and paſſeth avvay, and the Lyon and the Lamb lye dovvn together,

Heſt. 3.
Dan. 1. 3.
Iſa. 23.
Iſa. 3. 27. 20.
Pſal. 82. 1. 3.
Zeph. 3. 3.
Hoſ. 4. 18.
Mat. 6. 17. &c
Heſt. 3. 8.

ogether, and this is the cauſe vvhy corrupt Magiſtrates beat dovvne the truth as much as they can, and ſo to uphold themſelves; but God vvill deliver his ovvne, and *Pharaoh* vvill he plague and confound; but ſuch Magiſtrates as are guided by the light of God in the conſcience, and rules and governes by it, vvithout partiality or reſpect of perſons, in ſingleneſſe of heart, diſcharging their conſciences before the Lord, and executing the Lavv
Rom. 13.3,4. in its place; and ſuch Magiſtrates, and ſuch Government vve ovvne and honour in our hearts, for ſuch are a terror to evill doers, and for the praiſe and encouragement of thoſe that doe vvell; and ſuch bears not the ſvvord in vaine, but ſtands in the vvill of God, vvhich is a croſſe to their ovvn vvills and rules for God and not for themſelves; and this Government is of God, and not of man, nor after the vvill of man, neither takes hold of any tender conſcience, nor oppreſſes it, but ſtands in the place vvhere it is ſet; and ſome ſuch Magiſtrates there hath been in the Northern parts of this Nation, vvho vvitneſſe the Lavv of God ſet up in their hearts, and feared God and hated covetouſneſſe, and teſtified againſt thoſe vvho did not; and ſo corrupt Magiſtrates ſought to put them out, ſo let all vvho are ſingle-hearted judge vvho are deſtructive to true Magiſtracy and Government.

We are accuſed to be deſtructive to all Superiority and Honour, Breeding and Manners, becauſe we cannot put off our hats, nor follow the faſhions of the world, nor reſpect any perſons, but ſpeaks the plaine word *Thou* to any one, Rich or Poor.

Gen. 1. 26, 27, 28. In the beginning when God made Man, he made him to be Lord over all creatures, but not Man to be Lord over Man: Yet he was to be ſervant to God, and when he had diſobeyed the command of God, God ſpoke to *Adam*, and *Adam* ſpoke to him, and God thoued *Adam*, and *Adam* thoued him, and here was the plain language betwixt God and *Adam*. And when God appeared to *Moſes* in the Buſh, God thoued *Moſes*, and *Moſes* thoued him; and this was the plaine language which ever paſſed betwixt God

God and his people in all Ages : and thou that diſdains to be thoued, would exalt thy ſelfe above God, who thou's God in thy formal prayers, and ſcornes to take it thy ſelfe ; therefore thou muſt come down as *Lucifer* did: but it is *Lucifer* in thee that is exalted, who muſt not be honoured, but muſt be caſt down into the pit, and it is he who is head in man, who would be honoured, and would be ſuperiour, and would be above God, and calls this Manners and Breeding to bow to him and honour him, and he hath vented wayes whereby he is honoured and exalted and worſhipped, and he calls this Manners and Breeding, and who can honour him the moſt, and exalt him the higheſt, thoſe he ſaith is the beſt bred, and of the beſt breeding, and thoſe he calls Noblemen and Gentlemen, and the other he calls Yeomen and Common people, and Inferiours, though they all honour him, but they obſerve it not ſo much as the other ; but their mindes is more ſet upon the earth and earthly things, to get wealth and riches, and thoſe he calls provident carefull people ; but he that ſeeks preferment in the world, and would be exalted and ſet up, ſeeks to get his breeding in as excellent manner as he can, that ſo he may get in favour with *Lucifer* that ſits in the Courts and high Palaces ; and ſo long as he pleaſes *Lucifer* he will ſet him up, but both he and *Lucifer* muſt be caſt down into the pit together : and here is the ground of the worlds Superiority, Nobility, Gentility, Honour, Breeding and Manners ; and here they Lord over one another by their corrupt wills ; and here is the ground of all Tyranny and Oppreſſion, Rackings and Taxings, and Wars and Impriſonments, and Envy and Murder, and the Perſecutions of the righteous ; all ariſes from proud *Lucifer*, the Luſt in man, who would be honoured ; and all this is in the Fall and under the Curſe ; but *Mordechai* could not bow to him in *Haman*, and therefore he ſought to deſtroy him, and informed the King againſt him, and all the Jewes in the Nation, and ſaid they were a ſcattered people, and their Laws were diverſe from all people, neither did they obſerve the Law of the King ; then

Ex. 4. 10, 11, 12, 13. Acts 9 5, 6.

2 Theſ. 2 4.

Obad. 3, 4.

Jam. 4. 1, 2, 3.

Eſth. 6. 1, 2 he ſet up a pair of Gallows for *Mardochai*, but *Haman* was hanged on his own Gallows, and is caſt down to nothing, and *Mordechai* is exalted in his ſtead : So there is a time that *Mordechai* is deſpiſed and *Haman* exalted ; and there is a time that *Haman* is caſt down, and *Mordochai* exalted ; and there is a time that *Eſau* reigns over Gen. 25. 3. Exod. 11 9. *Jacob*, and there is a time that the elder ſerves the younger ; and there is a time that *Pharoah* rules and oppreſſes the *Iſraelites*, but there is a time of *Iſraels* deliverance, and *Pharoah* drowned in the Sea : So there is a time that 2 Theſ. 2. 4. Rev. 19. Antichriſt ſits in the Temple of God as God, and ſaith he is God, and Chriſt lieth low in the manger ; but there is a time that he muſt be caſt into the pit, and Chriſt alone exalted. He that can receive it let him ; but in all Ages Dan. 3. the Children of God could not bow to *Lucifer* nor his Image ; and this was the cauſe why *Shadrach*, *Meſech*, and Dan. 16. *Abednego* was caſt into the fiery Furnace ; and this was the cauſe why *Daniel* was caſt into the Lyons den, but by the hand of his God, whom he alone worſhipped and honoured, he was delivered and exalted, and his Adverſaries caſt down in his place ; and this was the cauſe why Acts 7. 6. the Prophets were alwayes perſecuted and impriſoned, and the Apoſtles, who came to turn the world upſide down ; and this is the cauſe now why the Miniſters and Meſſengers of Jeſus Chriſt are impriſoned, ſtoned, ſtocked, whip- 2 Cor. 5. 16, 17. ped, and ſhamefully intreated, whom the Lord is pleaſed immediately to call from their outward callings, and Countries, and ſends them abroad into ſeverall Countries to preach his name, no more after the Fleſh but after the Spirit ; and who knows him, muſt know him no more after the Fleſh, but after the Spirit ; and thoſe come to turn Gal. 6. 14. the world upſide down, being crucified to the world, and the world to them ; and theſe cannot honour *Lucifer*, nor bow to *Lucifer*, nor worſhip his Image, though there was a time when they did, but that was done in *Egypt*, when they knew not God, but now *Lucifer* and his Image is caſt down, and Chriſt alone exalted, and the pure and perfect Law is witneſſed, which reſpects no mans perſon,

but

but God alone honoured and exalted, and this we witneſs, for amongſt us there are no Superiors after the Fleſh, but Chriſt is the Head, and amougſt thoſe who was redeemed out of the world, there was no Superiours but onely Chriſt the Head, and all the reſt fellow ſervants; and he that would be the greateſt ſhould be the leaſt, and he that reſpects perſons commits ſin, and the *Angell* would not ſuffer *John* to bow to him, but ſaid he was his fellow ſervant; and this we witneſſe, who are redeemed out of the kingdome of the Devil, from amongſt the children of this world into the kingdome of the Son, who are crucified to the world, and the world to us by the ſpiritual Croſſe of Chriſt, in which we joy and glory, amongſt whom there is no partiality, nor reſpect of perſons, but all in union in one, though ten thouſand; and here God alone is King, and he alone is honoured, exalted, and worſhipped, no more after the fleſh, but after the ſpirit; for we have no other God in whom our hearts delight; And here proud *Lucifer* and his Image is caſt out, and here all his honours is thrown down, and his breeding and manners, and faſhions and cuſtomes, and words and wayes, and worſhips, which are after the Fleſh and not after the Spirit, whereby he ſets up himſelfe, and cauſeth his Image to be worſhipped; and this is the cauſe he rages in his kingdome, whereſoever we come, and ſaith we are deſtructive to all Superiority and Magiſtracy, and Miniſtry, aud Honour, Breeding and Manners, and turns the world upſide down; for he knows where Chriſt comes he comes to take his kingdome from him, and caſt him down into the pit, and there he muſt be tormented quick, and all who bears his Image or his Mark; and theſe are ſome of his marks, which he calls Nobility, Gentility, honour, breeding, manners, and civility.

Col. 1. 18.

Mat. 20. 25, 26, 27.

1 Cor. 12. 12 13.

Acts 4. 32.

Rom 6. 4, 5.

Rev. 19.

But true Nobility we own, the ſeed of God is noble whereſoever it is born up, and who can witneſſe to the head of the Serpent bruiſed, and the ſeed of God born up to reign and rule, there is true Nobility, there is true Gentility, no more after the fleſh but after the Spirit:

and this is to be honoured : for honour is due to this both in Magiſtrate or Miniſter, Fiſherman or Ploughman, Heardſman or Shepheard, whereſoever it rules without reſpect of perſons, and here fear to whom fear, honour to whom honour ; and this is no more after the Fleſh but after the ſpirit : And here all the true Prophets of God were Noblemen and Gentilemen, ſprung of the noble ſeed, though of the Nobles and great ones of the earth they were diſdained and reproached, becauſe according to the world they were of low degree, ſome of them Ploughmen, ſome Heardſmen, ſome Shepheards, and therefore they perſecuted them and deſtroyed them, yet they were gentile and bore all. Chriſt was noble, ſprung of the noble ſeed, though of the great ones and Nobles of the earth he was diſdained, reproached and ſcorned to be the King of the Jewes, becauſe according to the world he was of low degree, and ſuppoſed to be a Carpenters ſon, ſo they ſpit upon him and diſdained him, and crucified him, yet he was gentile and bore all. The Apoſtles were noble, ſprung of the noble ſeed, though of the Nobles and great ones of the world they were deſpiſed, and diſdained, and reproached, becauſe according to the world they were of low degree, ſome of them Fiſhermen and the like, and came to turn the world upſide down, ſo they were deſpiſed, perſecuted, and killed, yet they were gentile and bore all : But thoſe were all noble, ſprung of the noble ſeed, and ſo is all now who are of the ſame ſeed : and thoſe were all gentile, ſprung of the gentile ſeed, and thoſe have the nature but not the name, and to thoſe belong the true honour, not after the Fleſh but after the Spirit : for they denyed the honour of the world ; and therefore Chriſt ſaid, *I receive not honour from men* ; and ſaid to his Apoſtles, *Be ye not called Maſters, neither call any Maſter upon the earth* ; *and though the Princes of this world exerciſe dominion one over another, yet it ſhall not be ſo amongſt you, but he that would be the greateſt amongſt you, let him be your ſervant* ; and ſaid he, *How can ye beleeve which receive honour one of another, and ſeek not the honour that cometh from God onely ?* and here the true honour is no more

Rom. 13. 7.

1 King. 19 19. Amos 7. 24 15. Deut. 32 3. Deut 37 5.

Mat. 13 55, 56, 57.

Acts 7.

Mat. 23. 8, 9, 10, 11.

John 5. 44.

more after the Fleſh but after the Spirit; and here you, who are giving and receiving outſide earthly honour, you are in the unbelief, out of the doctrine of Chriſt, cringing and bowing, and honouring, and exalting the Devil, and worſhipping the Beaſt and his Image, which all the world wonders after and worſhips, *Rev.* 13.

And as for Manners and Breeding, Courteſie & Civility, *Learn to doe as you would have all to do unto you, and ſpeak every one truth to his neighbour: And let no corrupt communication proceed out of your mouth, but ſuch as is good for the uſe of edifying; for evil communication corrupts good manners; but let your yea be yea, and nay be nay; for whatſoever is more is evill*: and breed your children ſo, and here is good Manners and Breeding, Courteſie and Civility; and who are of the right noble ſeed hath this Manners and this Breeding, but the Nobles and great ones of the earth want this Manners and this Breeding, and both Prieſt and People of all ſorts, according to the world: And here is the ground of all true Nobility, Gentility, Majeſty, Honour, Breeding, Manners, Courteſie, and Civility, no more after the Fleſh but after the Spirit; for the naturall man mindes naturall things, and the ſpirituall man ſpirituall things, but the naturall man receives not the things of God: and this we own and witneſſe, and the time is coming and now is, that before this ſeed every knee ſhall bow, and every tongue confeſſe, and the Kings and Nobles of the earth ſhall be bound in Chains and Fetters of Iron: and here is alſo the ground of the Nobility, Gentility, Superiority, Honour, Breeding, and Manners of the world, which is after the Fleſh but not after the Spirit, ſprung from proud *Lucifer*, the Luſt that reigns in man, and are not *yea* and *nay*, but calls it manners to ſay *nay*, and take it, or doe it: and ſo they have the name, but not the nature, and ſo are Baſtards and no Sons, who are not ſprung from the noble gentile ſeed; and to thoſe Honour is not due, neither can we bow unto them; for if we ſhould, we ſhould ſet the Devil in the room of God, and give unto him that which is due to God, which when

Mat. 7 12. Ezek. 8. 16. Mat. 5. 37. Rom 8. 5. Phil. 2. 9, 10, 11. Pſal. 149. 8.

we

Rev. 13. Rev. 14. 5 &c. we were in blindneſſe through ignorance we did, and ſo worſhip the Beaſt and his Image, which all the world worſhips and wonders after; for they that are proud and lofty, which is the Image of the Devill, for the Devil is the father of Pride, and in gay attire, thoſe the world worſhips and wonders after, and extols and exalts into high places: but ſince the Lord hath opened our eyes, this we Rev. 18. 6. cannot doe, but teſtifies againſt it whereſoever we come both in words and actions, and ſo we are deſtructive to the worlds Superiority, Nobility, Gentility, Honour, Breeding and Manners, which is after the Fleſh, and not after the Spirit, therefore the Devil hates us in the Nobles and great ones of the world, but we give unto *Cæſer* the things Mat. 22. 21. that are *Cæſers*, and unto God that which is Gods; but we cannot give unto *Cæſer* that which is Gods, but fear to whom fear, honour to whom honour is due: *He that hath an ear to hear, let him hear, and underſtand: For*, ſaith the Lord, *if I be a Maſter, where is my fear? If I be a Father, where is my honour?* Mal. 1. 6.

And now ſomething concerning the partiality that is among the children of this world in their Breeding and Manners.

Firſt, concerning the word *thou* or *thee*, which all thoſe which are their Prieſts and Teachers knows, that *thou* is the proper word to one particular perſon, and is ſo all along the Scriptures throughout to any one, without reſpect of perſons; yea to God himſelfe; and the word *you* is the proper word to more then one, but not to one; and ſo it is all along the Sriptures throughout. As for example, at all times when the Apoſtles ſpake to Chriſt they uſed the word *thou* or *thee* unto him, and when he ſpoke more then one of them, he uſed the word *you* or *yee*; but if he ſpoke but to one, he uſed the word *thou* or *thee*, as in *Mat.* 16. 14, 15, 16, 17 verſes; And alſo *Paul* thoued King *Agrippa*, and King *Agrippa* thoued him, as in *Acts* 26. 27, 28 verſes, and ſo all along the Scripture; and ſo it is plain, that now it is an invention of proud *Lucifer* in man to exalt himſelf, as it will plainly appear; for amongſt the

the great and rich ones of the Earth, they will either *thou* or *you* one another if they be equal in degree, as they call it; but if a man of low degree in the earth come to ſpeak to any of them, then he muſt *you* the rich man, but the rich man will *thou* him; Nay you ſhall finde it ſo betwixt Prieſt and People; If a poor Labouring man come before one that you call a Miniſter, though he be one of his hearers, and one who helps to maintaine him according to his ability, yet he muſt *you* the Prieſt, and the Prieſt *thou* him; and here the heathen Lord over one another by their corrupt wills; but this is contrary to the Apoſtles and Miniſters of Chriſt, who made themſelves ſervants to all, and yet thoſe will call themſelves the Miniſters of Chriſt; and the word *Miniſter* ſignifies a ſervant, and they are maſters, and ſo they have gotten the Name but not the Nature, and ſo are Baſtards and no Heires, who are not ſprung from the gentile ſeed, and yet they are hired as ſervants of men, and yet bears rule by their means as maſters over thoſe that maintains them, ſo that he that hath an eye to ſee let him ſee the deceits of the profeſſed Miniſters of *England*.

Mat. 20. 25. Prov. 22. 7. 1 Cor. 9. 19.

Jer. 5. 30, 31.

And now as concerning the putting off of the hat, which is another invention of proud *Luciſer*, whereby he is honoured and worſhipped, and exalted in man; but the Scripture doth not ſpeak of any ſuch faſhon uſed in any age, but man hath found out many inventions ſince the Scripture was recorded; and now it is ſo, that it is a faſhion throughout the Land, whereby one man is exalted above another; for if a poor man come before a rich man, it may be the rich man will move his hat, that is called courteſie and humility; but the poor man muſt ſtand with his hat off before him, and that is called honour and manners, and due reſpect unto him; but if the rich man doe bid him put it on, it is counted a great courteſie, and he gets honour to himſelf there to be counted a courteous man. But this difference or reſpect of perſons was never ordained by God but by the Devil, whereby he exalts himſelf in man; but *James* the Apoſtle of Jeſus Chriſt witneſſed againſt it, as in

Prov. 1. 23. Prov. 19. 4.

James

James 2. 1, 2, 3, 4, 5. and so on; and said, *He that respects persons commits sin; for there is no respect of persons with God:* and therefore saith *James, Howle ye rich men*; and here your professed Ministers abide not in the doctrine of Christ, and so hath not God, but the Devil, and his Ministers they are whom they exalt. And now you shall see the partiality of the names in this your breeding and manners.

Acts 10. 3, 4.

2 John 9.

First, from a poor man to a rich man it is called honour and due respect and manners; from a rich man to a poor man it is called courtesie and humility, but amongst the rich and nobles of the earth it is called Court like breeding, but of those of lower degree it is called Countrey breeding, and amongst the lower sort of the world it is called neighbourhood and civill respect one to another; and so the Devil hath covers for all his deceit, and so he is honoured and exalted both in Court and Country, but the highest in the Court, and therefore they have the highest title: *But woe unto them that hides their sin, and covers with a covering, and not of the spirit of the Lord:* But this is the riches of the world, and the Devil that makes so many degrees, as between *Dives* and *Lazarus*, and *Haman* and *Mordecai*, for the Lord hath made all the Nations of the Earth of one mold and one blood, but we who are redeemed out of his kingdome, he calls us clowns and fools, and saith our Religion is built upon such small and frivilous things, and stumble at straws, and leaps over blocks, this saith his wisdome, but it is even death to him to bear these straws, especially where he is the highest exalted; for it puls down all his honour, and therefore doe Rich men and Great ones of the Earth, and Rulers, and Priests, and Pharisees, persecute and oppresse us, and draw us before judgement seats, and would root us out of the Nation, as *Haman* would have done by *Mordechai* and the rest of the scattered Jews, because they cannot bear those straws; but I say, whatsoever it is that comes to be forbidden in the Conscience, it becomes a weight and a burden, though it be never so small a thing in the eye of a Pharisee,

Isa. 30. 1.

Luk 16. 19, 20.

Acts. 17. 26.

James 2. 6.

Esth 3.

riſee, ſo let none deſpiſe the day of ſmall things, but ſome will call it ſtubberneſs, obſtinacy, pride, and preſumption, but the ſame nature would have called it ſo in *Mordechai*, who could not bow to *Haman* as the reſt did that ſate by; and ſo let every one take heed of ſpeaking evill of that you know not, leaſt you call good evill, and evill good; for the woe is pronounced againſt ſuch, but they that were after the Fleſh, alwayes, in all Ages perſecuted them that were after the Spirit; *And ſo it is, not many mighey, nor many noble, nor many wiſe after the fleſh are called, but God hath choſen the fooliſh things of this world to confound the wiſe, and the weak to confound thoſe that are mighty, that no fleſh ſhould glory in his preſence*, 1 Cor. 1. 26, 27, 29. Ezek. 4 10. 2 Pet. 2. 12. Jude 10.

We are accuſed that we ſay we are perfect without ſin.

I anſwer, Man was perfect without ſin before the Fall, or elſe he could not have been the Image of God; for God is pure and perfect, and he made man after his own Image, pure and perfect without ſin, but when he ſinned he defaced his Image, and loſt his pure eſtate, and was drove out of Paradice, and became the Image of the Devil, for ſin is the Image of the Devil, and here all ſin is in the Fall, and who are in the Fall are in the Devils kingdome, which is impure, and imperfect, and unclean; but God promiſed the ſeed of the woman ſhall bruiſe the Serpents head, and Chriſt the ſeed ſaid he was come to preach deliverance to the captive, and to heal the broken hearted, and to ſeek that which was loſt, and to bring againe that which was driven away, and this was his work, to redeem to man that which man had loſt. Now conſider what man hath loſt, and I ſhall leave this as Querie with all both Prieſts and People, who deny perfection from ſin here, whether Chriſt is but a part of Redeemer, or a perfect and full Redeemer, and which is the place betwixt Heaven and Earth where man ſhall be made free or cleanſed from ſin, if not upon the Earth, ſeeing that no unholy, nor unclean thing can enter the kingdome of God? But who can witneſs this, hath paſſed through death, & that hath none who plead for ſin, neither can they witneſſe Chriſt come; but Gen. 1. 27. Gen. 5. 24. Gen. 3. 15. Luke 4. 18. Mat 10. 11. Rev. 21. 27. 1 Cor. 15. 5.

for ſome ſimple ones ſake I ſhall ſpeak more clearly of this, for it is a great deluſion of the Devil, to keep people in ſin, to tell them, they ſhall never be made free from ſin ſo long as they are upon the Earth, and brings this Scripture to maintaine it, *He that ſaith he hath no ſin deceiveth himſelfe, and is lyar*; but he tells them Chriſt dyed for all, and if they can but lay hold on him by Faith, he will not impute their ſins unto them, though they ſin dayly; for the righteous man ſins ſeven times a day, and all the holy men of God ſinned; and ſo he takes Scripture to maintain his kingdom, and this he delivers by the mouth of his Miniſters, which he ſends abroad to deceive the Nations, leading people in blindneſs, full of ſin and corruption, ever learning, and never comes to the knowledge of the Truth, nor never ſhall doe for them, and here he carries them on an eaſie delightſome way to the fleſh, but the end is death, and ſo heals them up in their ſin with a feigned formed faith which periſheth; and here they ſettle upon the Lees, and ſet up a reſt in the Devils kingdome, which is ſin; and here many are meerly blinded and hardened, and all tenderneſſe of conſcience is done away: But you ſhall finde that he that ſooths you up in this Faith is the greateſt enemy of your ſouls, and whoſoever witneſſeth Chriſt their Redeemer, ſhall witneſſe that he is come to deſtroy the works of the Devil, which is ſin, and to redeem out of the fall, out of ſin, and out of the Devils kingdome, which is ſin, and all ſins in the Devils kingdome, which is in the fall; but for this end Chriſt is manifeſted, to deſtroy the works of the Devil, and to redeem out of the fall, out of the Devils kingdome into his own kingdome, and no unclean thing can enter therein, but none can witneſſe this Redemption but through the death, and through the Croſſe which *Paul* rejoyced in, by which he was crucified to the world, and the world to him, and had put off the body of ſin, and was made free from the Law of ſin which once warred againſt his minde, which once he complained of, which Scripture the unlearned, which are ſtrangers from his conditions, who reads them with the carnall eye,

John 8. 13.

Rev. 21. 27.
Rom. 6. 6.

now

now perverts, and wreſts to their own deſtruction; and this; we witneſſe, who through the Lamb our Saviour doe reigne above the World, Death, Hell, and the Devil; but none can witneſſe this whoſe eye is outward, looking at a Redeemer a farre off, and ſtill live in ſin; but who cannot witneſſe this Redemption here, muſt never witneſs it; for, *as the tree falls ſo it lies*, and ſin is the mark of the Beaſt, and who lives in ſin hath the marke of the Beaſt, and bears his Image, and it is written that the Beaſt and falſe Prophets, and all that have his mark or image muſt be caſt into the Lake that burneth, and muſt drink of the wine of the wrath of the Almighty powred out without mixture. 1 Cor. 4. 15. 1 John 1. 8. Rom. 3. 23.

But as for that Scripture that ſaith, *If we ſay we have no ſin we deceive our ſelves, and the truth is not in us: All have ſinned and fallen from the Lord, and he that hath ſin, and ſaith he hath no ſin, deceiveth himſelfe and is a lyar; but if he confeſſe and forſake his ſin, God is faithfull and juſt to forgive him his ſin, and to cleanſe him from all unrighteouſneſſe*; and this *John* witneſſed, and he that can witneſſe this, is no lyar if he ſay he is cleanſed from all unrighteouſneſſe, but witneſſe forth the truth and a perfect Redemption; and the ſame *John* ſaid, *He that is born of God ſins not, neither can he ſin becauſe his ſeed remaineth in him, and he that ſins is of the Devill and never knew God*: By this are the children of God, and the children of the Devil made manifeſt; this *John* witneſſed, he was no lyar, neither did deceive himſelf but ſpoke the truth; and the ſame *John* ſaid, *God is light, and in him is no darkneſſe at all: If we ſay we have fellowſhip with God, and walk in darkneſs, we lye, and doe not the truth; but if we walke in the light we have fellowſhip one with another, and the blood of Chriſt cleanſeth us from all ſin*: this *John* witneſſed, he was no lyar, neither did deceive himſelfe; and this *John* ſaid, *He that hath hope in him purifieth himſelf even as he is pure, and faith in God purifieth the heart*: Now try your Faith and hope who plead for ſin, for ſin lodgeth in the heart, and while there is ſin the heart is unclean; now here you may 1 John 1. 5. 1 John. 3. 1 John 1. 5, 6, 7 1 John 3. 3. Acts 15. 9.

ſee all your faith is vaine, and your hope which doth not purifie the heart; and ſo it is feigned hypocrites faith, and not faith in God, and ſo periſheth; and who can witneſſe Chriſt died for them, have paſſed through death; for none can live with him but thoſe that dye with him; and this is the true Baptiſme to be baptized into his death by one ſpirit into one body; and how can they that are dead to ſin, live any longer therein? and who can witneſſe this hath faith in him, which purifieth the heart, and removes mountains, and the pure in heart ſees God, and this the Apoſtles witneſſed, and that he was made free from ſin, and more then Conqueror, through faith in Chriſt Jeſus; he was no lyar, and ſaid that Chriſt was come to redeem unto himſelfe a pure Church, not having ſpot or wrinkle, and though once they were ſinners like the world, but they
1 Cor. 6. 11. were waſhed and cleanſed by the blood of the Lord Jeſus,
Eph 4. 22, and the ſpirit of our God, and had put off the Old man,
23, 24. and put on the New, which after God is created in right-
Col. 3. 9, 10. teouſneſſe and true holineſſe; but this you are ſtrangers from who plead for ſin, and are ſuch as call your ſelves a Church and are not, but the Synagogue of Sathan, in whom the Prince of darkneſſe reigns, which ruleth in the children of diſobedience; and as for that which
Rev. 3. 9. blinde people calls Scripture, who ſayes, *The righteous*
Eph. 2 2. *man that is, ſins ſeven times a day*, there is no ſuch Scripture, for it is falſe; but though the righteous fall he riſeth againe by repentance; and this the holy men of God witneſſed; and though *David* through luſt diſobeyed the Lord, and forgot his God, yet he roſe againe by repen-
Pſal. 101. tance, and after witneſſed that he walked in the midſt of his houſe in the pureneſſe of his ſpirit; and though *Peter* ſinned through weakneſſe, yet he roſe againe by repentance, and afterward exhorted the Church to be holy as God is holy; but this you cannot witneſſe who plead for ſin, and are not yet come to repentance, but denies Chriſt daily, and are convinced, but doth not repent; but they
1 Pet. 1. 15, who dwell in the righteouſneſſe of Chriſt ſin not; for
16. they that are alive in righteouſneſſe, are dead to ſin; and

they

they that live in ſin are dead to righteouſneſſe; but how can they that are dead to ſin live any longer therein? And this is the Devill which pleads for ſin the enemy of the ſoul; for by ſin did he obtaine his kingdome, and ſo his kingdome ſtands in ſin; and your Teachers which tells you, you can never get out of ſin, nor be cleanſed from ſin here, erres, not knowing the Scripture nor the power of God, but denyes the end of Chriſts coming, and brings another doctrine which they have from their Father the Devill; and ſo are the deceivers which *Paul* ſpeaks of, who creep into Steeple-houſes, and leads ſilly people captive, full of ſin and corruption, ever learning and never come to the knowledg of the truth, and ſo are not to be received, but held as accurſed; for they daub you up with untempered mortar, ſeeing vanity, and divining lyes; who ſaith, the Lord ſaith, when he never ſpoke to them; they have healed the hurt of the people ſlightly, and have ſewed pillows under their armeholes, crying peace when there is no peace, becauſe they put into their mouths, and they are not aſhamed, neither doe they bluſh, therefore they ſhall fall amongſt them that fall, in the day that I viſite them, ſaith the Lord: And theſe are your Teachers that makes you habitation in your ſin whiſe you are upon the earth, and ſo your Leaders cauſe you to erre, but when the day of account comes, wherein the books muſt be opened, and every one judged out of the books according to their works, by him who ſits upon the white Throne, and all muſt be caſt into the Lake that burneth, but thoſe whoſe names are writteu in the book of life; and then you will finde thoſe the utter enemies of your ſoules, who perſwades your hearts in ſins, and he that no ſin will be in the beſt condition, and here all your feigned, formed faith is unbottomed, and all your Prieſts found lyars, deceivers, and Antichriſts, in whom the falſe Prophet rules, which deceives the Nations, who muſt be caſt alſo into the the Lake that burneth, and there tormented for ever, and all that uphold him.

Rom. 6. 18. 20. Mat. 22. 29. 2 Tim. 3. 6, 7. 2 John 10. Ezek 22. 28. Jer. 14. 13, 14. Ezek. 13, 18. Iſa. 9. 16. Rev. 19. 20.

We are accuſed to deny Chriſt come in the fleſh.

We

We witneſſe the ſame Chriſt which ever was, now manifeſted in the fleſh, and is apeared in the likeneſſe of ſinfull fleſh to condem ſin in the fleſh, which is the Word, which became fleſh, and dwelt amongſt the Apoſtles, this Chriſt we witneſſe, no more after the Fleſh but after the Spirit; and before we knew him after the Spirit we had no profit by him, but was in the ſtate of Reprobation, and ſo is all now who profeſſe him in words, and know nothing of him but by the letter without them, and ſuch deny Chriſt come in the fleſh who plead for ſin, who live in ſin, and do not witneſſe him come; but thoſe who are crucified with him doe live with him, and he in them; and none are Chriſtians of the flock of Chriſt, but who are baptiſed into his death by one ſpirit into one body; and he that can witneſſe this is crucified to the world, and the world to him; but who talks of Chriſt to be their Saviour, and are ſtill alive in the worlds nature, muſt firſt witneſſe him a condemner, for his firſt appearance is with ſword, and breaks the peace, and makes the war, and ends the war and makes the peace, and this peace endures for ever, and ſo he is a Condemner before he is a Saviour, and he is a peace-breaker, before he is a peace-maker; but who are at peace in their ſin, the Serpent is head, and the ſtrong man keeps the houſe, and Chriſt they doe not witneſſe come in the fleſh, but who endures the war ſhall enjoy this peace, and he that can witneſſe Chriſt his Saviour can witneſſe this: but ſilence all fleſh before the Lord, and let him that nameth the name of God depart from iniquity: for he that ſaith he knoweth God,& keepeth not his Commandements is a lyar: *For*, ſaith Chriſt, *why call yee me Lord, and doe not the things which I ſay?* And none can call Jeſus Lord but by the holy Ghoſt, ſo it is plaine you know not God who cannot keep his Commands, then how can you believe in him whom you do not know?

Rom. 8. 3
John 1 14.
2 Cor. 5. 16.
1 Cor. 2. 2.
Rom. 6. 6, 7.
1 Cor. 12. 13.
Gal. 6. 14.
Gal. 5. 24.
Luke 11. 21.
2 Tim. 2. 19.
1 John 2. 4.

We are accuſed that we judge people.

It is written, *the Saints ſhall judge the world: and for judgement I am come into the world*, ſaith Chriſt, *that thoſe which ſee not might ſee, and that they which ſee might be made*

1 Cor. 6. 2.
Joh. 9. 39.

made blinde : and where Christ rules in his Saints he judges the world, as *Paul* witnessed, *It is no more I but Christ in me, and he is come to reprove the world of sin, of righteousnesse, and of judgement : of judgement because the Prince of the aire is judged, who rules in the children of this world*, and they cannot bear the righteous judgement of Christ, but kicks against it, and calls him Devil, and so they kick against the prick, which will the more torment them : and this is the spirit of truth which come into the world, which the world cannot receive because he testifies of it that the deeds thereof are evill, and this is the condemnation of the world, light is come into the world, and men love darknesse rather then light because their deeds are evill, and every one that doth evill hateth the light, and will not come into the light least it should reprove them : yet they will say, Christ is meek, love, and lowly : It is so, but not to ungodlinesse : but he is meek to the meek, and lowly to the lowly, and love to the seed of God, and his Saints are meeke and lowly, and bears all, both scandalls, reproaches, persecutions, and imprisonments, but to the seed of the Serpent Christ is judgement, and woe, and a sword to that which is for the sword, and a condemner to the wicked, and our God is a consuming fire, and terrible to the wicked to consume the proud and haughty in their imaginations : and here Christ is a Lyon, and he is a Lamb, he is a Condemner, and he is a Saviour : he that can receive him let him : the hungry and thirsty he feeds with living food, but the fat he feeds with judgement, and that which would not bear his judgement, must never know his peace, but is for judgement, and cryes out as the Devil did, who said he was come to torment them before the time, but the Teachers of the world have deceived the people long, crying peace to them, because they put into their mouths, & healing them up in their sin, wth a feigned formed faith wch works no reformation, so sewing pillows under their armeholes ; and here the Devil hath reigned in peace, and now Christ is come with the sword to break his peace, with plague and judgement, and now he rages, and

Gal. 6. 20.
Joh. 16. 8, 11.
Acts 1. 5.
John 14. 17.
John 7. 7.
Joh 3. 19, 20
Rev 19. 15.
Rev. 5. 5.
Hos. 5. 14.
Mar. 8. 29.
Jer. 6. 14.
Ezek 13. 18.

Rev. 12. and ſtands up for his life, in all both Prieſt and People, and now the Beaſt makes war with the Lamb, but it is hard for him to kick againſt the prick, for he muſt be bound and caſt into the pit, and there be tormented quick, and the falſe Prophet, and all who bears his Image.

We are accuſed to deny the Church.

1 Theſ. 1. 1. I anſwer, The true Church which is in God, we own, and witneſſe through death, but the worlds Church we deny; for the true Church is the Body of Chriſt, made of tried ſtones, elect and precious, waſhed and cleanſed by his blood and ſpirit, that he might preſent it a glorious Church, not having ſpot or wrinkle; but this is not a houſe of lime and dead ſtones, nor the people that meets in it; for all manner of unrighteous perſons meets there, which is the Synagogue of Satan, and a Cage of unclean Birds, and like people like Prieſt; but who comes to be elected into the Church of Chriſt which is ſpirituall, denies the worlds Church which is carnall, and the worlds Teacher who is carnall, ſelling the carnall for carnall money and earth; for Chriſt himſelfe is the Teacher of his Church, who feeds it with living eternall food freely, and it needs no other Teacher; and this Church we own and witneſſe, but all other Churches we deny; for the Church is but one and the Temple of God we own, which is at new *Jeruſalem*, the City of the living God, but all other Idoll Temples we deny, which is the invention and imaginations of man, and though God commanded *Solomon* to build him a Temple, nevertheleſſe God that made the world dwells not in Temples made with hands; and when Chriſt the ſubſtance came he propheſied againſt it, and alſo *Stephen* was ſtoned to death when he propheſied againſt it, and this we witneſſe whoſe bodies are the Temples of the Holy Ghoſt, who are now ſtoned and perſecuted by ſuch as know not the living God, but worſhip Idolls becauſe we ſpeak againſt their Idolls Temple, which God never commanded to be built, but was ſet up by the imagining Idolizing Papiſts, and upheld by the blinde Proteſtant ſo called, and ſo they caſt out the Papiſts, and uphold their

Iſa. 54. 13.
John 14. 26.
Epheſ. 4. 4.
1 Cor. 8. 10.
Acts 7.

1 Cor. 6. 19.

their Idols, and ſo the Inchanters, Diviners, and Sorcerers of *England*, leads ſilly people in blindneſſe to worſhip Idols, telling them they are the Houſes and Temples of God, which is a meer deluſion.

We are accuſed to deny the Sabboth.

The Sabboth of the Saints we owne, which is not for a day, but everlaſting, and who dwells in Chriſt witneſſeth this Sabboth, which is the ſubſtance, and the ſhadow without is vaniſhed; for ſaith *Paul*, *Let no man condemn you in reſpect of meats and drinks, or of an holy day, or of new Moons, or of the Sabbath dayes, which are but ſhadowes of things to come:* And ſo the world hath the ſhadow, and the Saints the ſubſtance; and you who have the ſhadow, perſecute them who have ſubſtance, as the Scribes and Phariſees, and High Prieſts did, who had and upheld the Types and Figures of Chriſt, and perſecuted them who was the ſubſtance; ſo they that are after the fleſh perſecuted them that are after the ſpirit, but your Saboth is a ſhadow of nothing; for the Jewes Saboth in the time of the Law, was upon the ſeventh day, which was the laſt day of the week, but yours is the firſt day of the week, for which you have no Scripture; and they were not to doe their owne wayes, nor their owne pleaſure, nor ſpeak their owne words upon the Sabboth day; and here you tranſgreſſe in the Figure, and walk in your owne wayes, and ſpeak your owne words, and doe your owne pleaſures, both of that day, and every day.

Heb. 14. 10.

Col. 2. 16.

Gal. 4. 29. Gen. 2. 3. Iſa. 58. 13.

We are accuſed that we juſtifie our ſelves, and condemne all other.

I Anſwer, When we were our ſelves without the Spirit of God, and had a forme and profeſſion of the Saints condition, which we did not poſſeſſe, we ſeaked to juſtifie our ſelves in our profeſſion, and earthly wiſedome, and to exalt our ſelves, and be ſomething in the eyes of others; and here we were Phariſees, and yet feigned Publicans, ſaying we were ſinfull, but thought higher of our ſelves then others, though we were in the ſame nature, and here our Juſtification was of our ſelves, and not of

Christ, and here all you Pharisees and feigned Publicans, both Priests and Professors, who are in your earthly wisdome, feeding upon the Letter: but as the Light of Christ arise in us, all our earthly wisdome wherein we were exalted, became fooliſhneſſe, and ſelfe was judged and denyed, and all that which was of ſelfe, both wiſdom and righteouſneſs, wherewith we covered over our filthy, luſtfull, unclean hearts, and ſo were as painted Sepulchers, and here are all profeſſors at this day, who are feeding upon the Tree of knowledge, and are from under the Croſs of Chriſt, but all would not hide from the Light of God, but as it aroſe it ſearched through all, and layd open all, and all our covers became rotten, and fel from us, and ſo it will be with all Profeſſors: As the Light of Chriſt doth ariſe, and the Book of Conſcience is layed open, for no fleſh muſt glory, in his preſence: But now we have nothing but what we have received of the Father through death, and *Chriſt is made over unto us, Wiſdome, Righteouſneſs, Sanctification, and Redemption*, and though vve glory, we glory in the Lord; for we have nothing in our ſelves to glory of, and the Saints thought it no preſumption to call themſelves the Sons of God, and ſaid thy were of God, and all the whole vvorld lye in wickedneſſe, and here the ſamespirit would have accuſed them: yet they were no Phariſee, and Chriſt thought it no robbery to be equal with God, yet he was no Phariſee, though of the Phariſees he was judged a Blaſphemer, and as he is, ſo are we, ſaith the Saints, yet they vvere no Phariſees; and ſo who are made the Sons of God, it is no ſelf juſtification to witneſſe it forth, neither thoſe who are made free from ſin, to witueſſe it forth as the Apoſtles did, and to witneſſe forth the life and power of truth, and deny them that have gotten the form, notion, or profeſſion, and here Chriſt is the vvitneſs and the juſtification; for the way is but one, and the truth is but one, and they vvho dwell in the truth witneſs one with another; for the Light of God owns its own, vvhereſoever it is; for God cannot deny himſelf, but they that

are

1 Cor. 1. 20.
1 Cor. 3 18, 19, 20, 21.
Mat. 23 27.
1 Cor. 1. 29, 30, 31.
1 John 3. 7. & 5. 19.
Rom. 8. 16. 11.
Phil. 2. 6
John 10. 3.
1 John 4 17.
John 14. 6.

are not with us, are againſt us, and out of the truth, in the ſtate of condemnation; for all who are out of the truth, are under the curſe in the fall, and this truth we witneſſe, by the Spirit of the living God, through death, the ſame truth as ever was, and there is that in every conſcience, ſhall bear us witneſſe; yea in the Heathen, and condemn them that hate it, *Jer.* 3. 19, 20. Mat. 12. 13. 1 John 5. 12.

We are accuſed to be one with the Ranters.

I Anſwer, it is falſe; for we abhor their Principles in our hearts, and deny any liberty to the fleſh, or any light or looſe or vaine converſation, which they live in, or any thing which is impure or unclean; for our Principles are pure and clean, and is at enmity with any thing that is impure or unclean; for purity and impurity cannot agree together, and it is our deſires to keep our ſelves unſpotted of the world; for that which is unclean, defiles, and from that we are ſeparated, who are the Sons and Daughters of the living God; but ſome of them have taſted of the love of God, and grace of God, and have had appearances of God: but by hearkning to the voyce of the Serpent, and giving way to the luſt, have turned with the dog to the vomit, and the grace of God into wantonneſſe, caſting his pure Law behind their backs, and walking deſpitefully againſt the Spirit of grace, and have crucified afreſh the Lord of Life, and put him to open ſhame, therefore hath the Lord given them up to their owne hearts luſts, and vile affections, and their conſciences ſeared as with a hot Iron; for it is written, *It is impoſſible that thoſe who were once enlighted, and have taſted of the heavenly gift, and were made partakers of the Holy Ghoſt, and have taſted of the good word of God, and the Powers of the world to come, if they ſhall fall away, to renew them again to repentance*; but they have deceived many with their alluring ſpeeches, and have cauſed the truth of God to be evill ſpoken of, by their pernicious laſcivious wayes: But wo, wo, be to them, for double ſhall be their reward; but God is our witneſſe, we deny and abhor all things which is filthy or unclean, and though all the world con- Gal. 5. 17. James 1. 27. 2 Cor. 6. 17, 18. 2 Pet. 2. 22. Heb. 6. 6. Rom. 1. 26. Heb. 6. 4, 5. Mat 8. 7. Rom 8. 1.

demn, it is without: *For there is no condemnation to those who are in Christ Jesus, who walke not after the flesh, but after the spirit:* And it is my tender desire towards all tender consciences, that they may take heed of giving any liberty to the flesh, least they loose the tenderness of
Gal. 5. 13, 15, 16. conscience, and harden it by lust and uncleanness, for nothing but purity will the Lord receive; *for he is of purer*
Heb. 1, 13. *eyes then to behold iniquity.*

We are accused that the ground of our Religion is Popery.

The ground of the Religion made manifest to us, is God himself, for God is the fountaine of all truth, and truth is Religion, and Religion is truth, and this truth we witnesse, made manifest by God the life of truth, and here is the
John 16. 13. Religion which we witnesse forth; and here is the ground
James 1. 27. witnessed forth from the ground: and this Religion is pure, unspotted, and springs from the light which is pure, wherein there is no deceit, neither can be; for it discovers all deceit, and leads out of it, both within and without;
Mat. 12. 25. but deceit discovers not deceit, for Satan divided against himselfe cannot stand; but all sects and opinions ariseth out of darkness, and the end is confusion: and so as darkness is opposite to light, and death to life, so is all sects and opinions against the true Religion, and all will side together against the truth, though they be opposite one to another in judgement, as *Pilate* and *Herod*
Acts 4. 25, 26, 27. did against Christ, and the *Scribes* and *Pharisees*, and High Priests, and *Saduces*, and the rude multitude: So it is now, both Papist and Protestant, as they call them, and all other sects and opinions, which ariseth out of the fall, for tho they differ in judgement, yet they spring from one root, and no difference in life; but the light strikes at the root, which is darknesse, and layes open the hidden things done in darkness, so darkness cannot endure the light, and this is the condemnation of the world, who love darkness rather then light, because their deeds are evill. And this is the cause why one Religion is spoken against, more then any profession besides; all Drunkards, Swearers,

Lyars,

Lyars, Whoremongers, Adulterers, Thieves, Murtherers, Proud, Covetous, Luſtfull ones, and all unrighteous perſons, will ſpeak againſt it, and call it deluſion and hereſie, and witchery, and all manner of evill, which the Devil can invent, and thoſe ſtand up for the Prieſts, and perſecutes the truth, as it was in the time of Chriſt, and his Apoſtles times, and this will all Phariſees and Profeſſors do, as they ever did: for they can wink at one another, and bear with one another in deceit, but truth cannot at all bear with deceit, becauſe there is perfect enmity, as there was ever in all Ages, and it is no new thing. And here all your Sects and Opinions, is ſhut out of the light, and are in darkneſſe, and ſo is confuſion, both Popery and all other; but the truth is but one, and who dwells in the truth, dwels in the light, and are the Children of the light, and there is no confuſion, but all of one heart, and one mind, Epiſtles written in one anothers hearts, and there is that in every conſcience which ſhall witneſſe it to be the everlaſting truth which ever was, is, and is to be for ever, both in them that believe, and in them that periſh, though to the condemnation of them that hate it; And this I witnes by the infallible ſpirit of the Lord, which cannot lie.

John 3. 19. Mal. 26. Acts 17. 4. 1 Theſſ. 5. 5. Acts 4. 32. 2 Cor 5. 2. John 3. 20.

And now I have diſcharged my conſcience, before all people, in the behalfe of the truth of God; not that I would have any to ſpeak well of it, but from the ground of it, for the love and the hatred of the unrighteous, is all one to me; but for ſome ſimple ones ſake I have laid open my ſelfe, and freely diſcharged my conſcience, and I doubt not that my labour is in vain; but whoſoever owns the truth of God, muſt own it through good report and evill report, and muſt be content to looſe their good name in the world, as both Chriſt and his Servants did, and the ſervant muſt not be greater than his Lord.

Gal. 1. 10. 2 Cor. 6. 8. Luke 6. 22.

And now a few words to all you Heads and Rulers, and Magiſtrates, in what degree ſoeve, who have the Power in your own hands, who by your power perſecutes and impriſons the Servants and Meſſengers of Jeſus Chriſt, as deluders, and deceivers, witches and vagabonds, and have

no

no ground for it, but onely by hear-say, and the evill thoughts and imaginations of your own hearts, and becauſe they cannot pleaſe nor ſatisfie your corrupt proud wills, which is your Law by which you perſecute them, not weighing nor ſearching the ground of things: You are they in whom the Beaſt reignes, and his Image you bear, which upholds the falſe Prophet, and Tyrannizes over the Nations by his corrupt will, and cauſeth them to bow to, and worſhip his Image: And you oppreſſe and perſecute thoſe who cannot. You muſt drink of the wine of the wrath of the Almighty, powred out without mixture; for in the bloody Generation you are found, filling up the meaſure of your fathers wrath, upon whom muſt come all the righteous blood, ſhed from righteous *Abel*, untill now; & this I ſay in the preſence of the living God, by the Spirit of the living God, that all you who have had a hand in perſecuting of them, guilt ſhall follow you in the conſcience, untill you come to judgement; and therefore I charge you all by the Lord, to take heed of medling about Religion, or to lay your Law upon any tender conſcience; but ſee that your Law be according to that in the conſciance, which is pure and perfect, and meddle with ſuch affaires as you are ſet about, and rather give liberty to Religion, then take it away, as you own the grace of God you will, and ſee that you diſcharge your conſciences there, leſt that while you are perſecuting the truth, you neglect that which you are ſet about; for you will both perſecute them your ſelves, and ſuffer the bruits to ſtone them, and ſtrike, and buffet them, which is all contrary to your owne Law; neither when they are brought before you can they have the liberty of the Law, to clear ſuch accuſations as is laid againſt them; but you will hear the Accuſers, and not the accuſed, and this is contrary to the Heatheniſh Law, and are more unjuſt then the very Heathen, who ſaid, *Doth our Law judge any one before it hear him?* And ſo for ſhame profeſſe no more love to Chriſt in this nature, who executes your Law upon his ſervants, upon ſuch a fallible ground which no Judge ought to

Rev. l. 12. Rev 14. 9, 10. Mat. 23. 35, 31, &c.

John 7. 51.

to doe by the Law of God, especially about Religion; but to search out the ground of the matter on both sides, before he judge, but this he cannot doe about Religion, except he have the Spirit of the Lord, therefore take heed of meddling about spirituall matters, lest through ignorance you call Christ *Belzebub*, and persecute him as a Blasphemer, and Deceiver, as many of you have done, which is written in the Book of conscience, and there you shall read it to your sorrow.

And all you blind people who persecute, raile, and revile and reproach the truth of God, and have no ground for it but by hear-say, and the evil thoughts and imaginations of your own hearts, one imaging one thing, and another another thing, as the multitude which gathered together against *Paul*, one crying one thing, and another another thing, and the most part knew not wherefore they came together; aud so it is the same amongst you; but it is good for you to know certainly what you speak against before you speak, lest you speak evill of that you know not. calling good evill, and evill good; putting darkneſſe for light, and light for darkneſſe, against whom the woe from the Lord is pronounced, and it is written in the Book of conscience; and there you shall read it with weeping teares, therefore take heed of treasuring up wrath against the day of wrath, and remember you are warned.

Act. 19. 32.

Jude 10.
Isa. 5. 20.
Isa 4. 15.
Rom. 2. 5.

And now something to all you tender-hearted ones, who are convinced by the light of God in your consciences, which tenders your consciences for whose sakes I have laid open my selfe freely, and so I desire that you may mind that light of God, to which I speak, which is my witnesse, which hath convinced you, that it may be your guide, which will lead you to conversion into the Life to witnesse with me, against the world, that my labour may not be in vaine, and look not out at scandals, false accusations, or reports, for this is the reward that the righteous are received of the world; and Christ our Lord and Captain shewed the example, as it is written, *They who will live godly in Christ Jesus must suffer persecution, and*

2 Tim. 3. 12.

they

They that depart from iniquity make themselves a prey, but that which cannot bear those things is not of God; but turne your ear inward to that measure of light in you, which is without guile, that is gentle, that can bear all, as it did, both in the Prophets and Apostles, and all the holy men of God; *This led them through good report, and evill report, through persecution, and through death*, and this is the way to life, and who enters, must enter this way; and here is the tryall of faith, and the tryall of faith is more precious then gold: so fear not, but be willing to give up, and to part with all, though it be never so neare and deare, yea though it be thy bosome friend, and darling; *For he that loveth any thing betterr then me, is not worthy of me*, saith the precious Pearl. *And he that will not forsake all and follow me, is not worthy of me. Moses thought it greater riches to suffer affliction with the people of God, then to enjoy the pleasures of Pharoahs Court for a season*: For the pleasures of this world, and the afflictions of this world endures but a time, and passeth away, *For all things visible passeth away, but the joy of the righteous endures for ever; but if our hopes was onely in this world, we were of all men most miserable; but he that endures to the end shall have a Crowne of glory*, as *Paul* witnessed, so *Feare not little flocke, but be faithfull, valiant, and bold, for it is your fathers will to give you the Kingdome; and a hundred fold shall you receive*, of what you loose, whether Lands or Livings, Wife or Children, or whatsoever it is, the Promise is to the faithfull, and your joy and advancement shall be in the destruction of your enemies, when the Lord doth make your enemies your foot-stoole, but this is witnessed through the War, and he that endures to the end of the War shall witnesse this, and this in my measure I witnes, and out of tender love from my soule, to your soules doe I declare it, and desire that you may all endure to witnesse with me; for Love is Charity, and the light leads through all, and so I rest in my habitation, knowne to all who can read me in Spirit.

James 5. 10.

1 Peter 1.

Mat. 10. 37.
Heb. 11. 25, 26

Rom. 8. 10.
1 Cor. 4. 17.
1 Cor. 15. 11.
2 Tim. 4. 7, 8.

Rev. 2. 10.
Luke 12. 32.
Rev. 19. 1, 2.
Mat. 24. 15.

J. P.

Farewell.